

A  
N E T

FOR THE  
FISHERS of MEN.

And the same which *Christ*  
gave to his Apostles.

Wherein the Points contraverted betwixt  
Catholicks and Sectaries, are briefly vin-  
dicated by way of *Dilemma*.

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By two Gentlemen Late  
CONVERTS

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Mark i. v. 17. *And Jesus said unto them,  
Come ye after me, and I will make ye  
become Fishers of Men.*

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To Her Most Excellent Majesty, *MARY* Queen of Great Britain.

-May it please Your Sacred Majesty,

**W**hat in this little Book is contain'd, being the Motives of our Conversions to the ancient Apostolical, Catholick, Roman Church; we have made bold to Dedicate it to Your Serene Majesty, and also our hearts Blood and Life, to the Service of your Royal Spouse Great James the Second.

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We

## The Epistle Dedicatory.

*We humbly beg Pardon for presuming to put the Products of so weak Brains under so Princely and Gracious a Patronage ; acknowledging a Matter of so great Moment, not only far above our unlearned Capacities, but that rather it required the Learning of St. Hierome, the Eloquence of St. Chrisostome, the quick Wit of St. Augustine, the Sobriety of St. Ambrose, and sweet Stile of St. Bernard.*

*But, Madam, if favourably received by your Great Majesty, our Adversaries who will under-*

## The Epistle Dedicatory.

*undergo to answer it, shall find that Children set up upon the shoulders of so high Giants, as the fore-mentioned pious Father were; shall see farther into heavenly Religion, than he that proudly will not follow Scripture Councils, nor Fathers, but his own humane Intentions, and private Spirits, after the cruel Example of the Tyrant Proclus, who made Men of all proportions, fit the length of his Bed, by cutting off him what was too long, or by drawing him longer who was too short.*

## The Epistle Dedicatory.

*Most Sacred Madam, what is promised, if received into your Majesties Protection, which we most humbly beg, may be the easier performed, because the chaste Spouse of the Most High; wanteth not a thousand Bucklers of defence: Again, humbly begging pardon for this Ambition, of avowing our selves, your Majesties*

*Most Humble, Most Obedient,*

*And Most Loyal Subjects.*

*C. J.  
J. M'C.*

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# TO THE READER.

**S**Acred Writ informs us, that in the primitive times, our Blessed Saviour beginning to lay the Foundation of his holy Church, called Fisher-men to the Apostleship, and to those he gave a Net, which was the Wisdom and Knowledge of the Eternal Father; suitable for taking such Fish, as swim in the Ocean of Aposta-



## *To the Reader.*

cy, Heresie, & Schism: The Apostles after experiencing the great good that did redound to the World, by the special benefit of this Net; and the many Souls that were caught therein, would not prejudice the Church, in robbing Her of so magnificent a Gift; but bury'd the same in the Bowels of holy Scripture; where we illuminated by the Father of Light, finding so precious a Treasure, thought fit to present it unto you, Curteous Reader, as a pledge of our affectionate Respects; it being the  
only

## *To the Reader.*

only Motive of our Conversions, hoping if perused with no more Passion, Prejudice, or Interest, than we did, who had as great Aversion against the Catholick Church, as you, or any other can have; that it may produce the same effects in your heart, that it hath in ours.

If you acknowledge to be convinced in all Points, saving these which we omitted for brevities sake, *viz.* The unbloody Sacrifice of the *Mass*, Communion under One kind, The Works of Supererrogati-



## *To the Reader.*

on, &c. We hope to go Victorious out of the Field.

But if any will undertake to answer this little Treatise? he shall not be the Instrument only of our Recantation, but of many more.

We with all Christian sincerity, desire that if you can resolve the following Queries for to annex your Answer thereunto; if not, we pray the Divine Majesty; of his infinite Mercy, to illuminate you with the Beams of his holy and saving Grace, which shall

*To the Reader.*

shall ever be the Prayers of  
your Well-wishers in Christ.

*Farewell.*

G. J.

J. M'C.

TO

11



T O T H E

Holy Wisdom of the

GLORIOUS TRINITY.

**B**lessed Everliving Wisdom ; Excellent and Supreme Intelligence ! behold us prostrate before the Majesty of Your Great and Divine Light , to offer up the Homage of our Persons and Book ; humbly acknowledging the Nothing  
both

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both of the one and the other ;  
and with all the Powers of  
our Souls , protesting to have  
neither Spirit nor Pen, which  
is not of You, and from You,  
who are the Source of all good  
Thoughts , and Accomplish-  
ment of all Honourable and  
Praise-worthy Discourses.

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A  
NET  
FOR THE  
FISHERS  
OF  
MEN.

1. GOD hath a true  
Church, in the  
World, or not? If not, then  
Christ



Christ left Man without a Medium to Salvation? If he hath, yours is that true Church, or not? If not, then yours is not the true Christian Church; if it be? that your Church must have these following Marks, *viz* Visibility, Unity, Universality, and Sanctity, which the Scriptures teacheth to be the Signs of Christ's Immaculate Spouse.

VISI-



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## VISIBILITY

*Demonstrated to be a Mark  
of the true Church.*

2. **T**HE House of our  
Lord shall be pre-  
pared on the top of Mountains,  
or not? If it be, why then do  
you deny that the Church may  
be always visible, if not? why  
do you deny that of *Isa 2. 2.*  
*The Mountain of the house of  
our Lord shall be prepared on  
the top of Mountains.*

B

3. A

3. A City seated on a Hill can be hid, or not? If it can, why do you deny that of St. *Matth. 5. 14. A City seated upon a Hill cannot be hid,* If not? then the Church cannot be invisible.

4. Christ founded a Church on Earth that all Nations may be edified therein, or not? If not, why do you deny that of *I/a. 2. 2. All Nations shall flow unto her,* And again, *Psal. 85. 9. All Nations whatsoever thou hast made, shall come and adore before thee.* If he did, why then do you say the Church

Church may be invisible? since  
all Nations cannot be edified  
in a Church unseen.

5. A Man for not hearing  
the Church is termed in Scrip-  
ture a Heathen, and Publi-  
can, or not? If not, why then  
do you deny the words of St.  
*Matth 18.18. He that will  
not hear the Church, let him  
be to thee as an Heathen and  
Publican.* If he be, how then  
shall a Man be termed an Hea-  
then for not hearing a Church  
that was not visible or yet ex-  
tant in the World.

## U N I T Y

*Demonstrated to be a Mark  
of the true Church.*

6. **A** Natural Unity and  
conection of the  
parts among themselves and to  
the head, is necessary for the  
conservation of the natural bo-  
dy or not? If not, how can a  
natural Body subsist, if the  
parts be divided from one a-  
nother from the head? If it  
be, why is that natural conec-  
ction

ction proper to a natural Body; and not a spiritual Connection proper to a spiritual Body.

7. Christ <sup>is</sup> promed that there should be unity in his Church, or not? If not, why do you deny that of St. *John* 10. 16. *There shall be made one fold and one Pastor*; If he did, why do you deny Unity.

8. Unity is requisite in Gods Church or not? If not, why do you deny that of St. *John* 17. 11. *Christ prayed that his Disciples should be one*, And again, 1 Cor. 1. 10.

*I beseech you that you all speak one and the same thing, and that there be no Schisms among you; but that you be perfect in one Sence and in one Judgment, if she be, why do you deny the necessity of Unity.*

9. Christ when he prayed, his Prayer took effect or not? If not, then he in vain prayed that his Disciples should be one, if it did, then Christs People is one.

UNI-



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## UNIVERSALITY

*Demonstrated to be a Mark  
of the True Church.*

10. **T**O be Universal or Co-  
existent with time and  
and place, is a Mark of the  
true Church or not? If not, why  
doth the Scriptures say in St.  
*Matth 28. 20. Go ye teach-  
ing all Nations, &c. and be-  
hold I am with you even unto  
the Consumation of the World,  
And again, Ephes. 4. 12. 13.  
He*



*He gave some Apostles, &c, to the Consumation of the Saints.*  
 If it be, why do you reject so evident a Mark of the true Church?

11. The Church of God is Universal or Coexistent with all time or not? If not, why do you deny that of St. John 14 15, 16. *The Paraclete shall abide with you for ever,* And again, that of St. Luke 1. 33. *He ( Christ ) shall reign in the house of Jacob for ever, and of his Kingdom there shall be no end ;* If it be, why do you deny Universality.

12. Christs

12. Christs Church is Universal or Coexistent with all place, or not? If not, how can that of the Prophet be true, *their sound went over all the Earth*, or how can all Nations be taught; If it be, why do you deny Universality.

13. The Church of Christ is Universal and Catholick, or not? If not, why do you deny the Apostles Creed: If it be, why do you renounce Universality?

SANC-

## SANCTITY.

*Demonstrated to be a Mark  
of the true Church.*

14. **T**HE Church of  
Christ is eminent  
for Sanctity of Discipline and  
Doctrine, or not? If not, why  
do you deny the Apostles  
Creed, which says, I believe  
in the Holy Catholick Church,  
and again that of the *Ephes. 5.*  
17. *Christ gave himself for  
his Church, cleansing her by the  
laver*

*laver of water in the Word, that he might present her to himself a Glorious Church not having spot nor wrinkle; but that she might be Holy and unspoted; If she be, why do you deny Sanctity in the Church?*

15. The Church of Christ is Sanctified or not? If not, why do you contradict St. Pauls words saying, 1 Cor. 6. 10. *These things ye were, but ye are washed, but ye are Sanctified, but ye are Justified in the Name of our Lord Jesus Christ, and in the Spirit*  
of

*of our God*; If she be, why do you deny Sanctity in the Church?

16. The Church of Christ is manifested to be Holy by the Grace of Miracle, or not? If not, why did Christ say in *St. John 14. 10. He that believeth in me, the works that I do he shall do, and greater, if it be*, why do you Sacrilegiously rob the Church of Sanctity, seeing Christ granted her the Grace of Miracle, which we prove thus.

17. Christ granted true Believers the grace of casting out Devils,



Devils, and by the imposition of hands to cure the sick, or not? If not, why do you belie the Scriptures. *Mark 16.*

*17. Those that believe in me, these Signs shall follow them, in my Name they shall cast out Devils, they shall lay hands on the Sick & they shall be whole.* If he did, you cannot deny the Grace of Miracles in the Church.

18. Your Church hath the above-mentioned Marks; or not? If not, then she is false, if she hath, answer to the following Queries.

19. Your

19. Your Church hath been apparent and visible since Christ, or not? If not, then she is false; If she has, prove your lawful and uninterrupted Succession of Pastors, from the time of the Apostles, till *Martin Luther*, and *John Calvin*.

20. Your Church did appear before *Luther* and *Calvin*, or not? If not, then she is false; If she did, in what Kingdom or Nation was your Doctrine preached, or by whom.

21. *Martin Luther*, and  
*John*



*John Calvin* was the first found-  
 ders of your Church, or not?  
 If not, produce any that ever  
 professed the same Articles  
 with you before them; if they  
 were, then your Church is  
 false.

22. *Luther* and *Calvin* se-  
 parated themselves from the  
 World, or not? If not, who  
 joyned with them, or to whom  
 did they adhere; if they did,  
 then they departed from the  
 visible Christian Religion.

23. Your Church hath U-  
 nity, or not? If not, then she  
 is not the Church of Christ?  
 If

If she hath, why is there so many Schisms and Sects among you.

24 All your Reformers did agree in matters of Faith, or not? If not, then your pretended Reformation had no Unity; If they did, why did they so much differ in most essential Points, as we prove thus?

25. *Luther* and *Calvin* were true Reformers, or not? If not, then you follow false Reformers; If they were, why did they differ in the most essential Point of the Holy Sacra-

crament? and again in the Government of the Church.

26. All your Reformati-  
ons . oth agree, or not? if not,  
then they are false and void of  
the essential Point of Unity;  
if they do , produce any two  
that agree in all points.

27 Your Church is univer-  
sal, or not? if not, then she is  
not the Catholick Church; if  
she be, shew one of your Prea-  
chers in *Japonia*, nay or in the  
Kingdom of *Spain*.

28 Your Church hath con-  
verted Nations, or not? if not,  
how can she be universal; if she  
C hath

hath, shew one Nation that she hath ever converted.

29. Your Church hath been universal with all time, or not? if not, then she cannot be the true Church, if she hath, with what time hath she hath been coexistent before *Luther* and *Calvin*.

30. Your Church hath been universal in place or not? if not, then she is not the true Church; if she hath, in what place or Nation did she appear before *Luther* and *Calvin*.

31. Your Church hath Sanctity or not? if not, then she

is

is not the holy Catholick Church; if she hath, shew one of your Sect that ever was Canoniz'd.

32. *Luther, Calvin,* and the rest of your Reformers confirmed their Doctrine with Miracle or not? if not, then they were not true Apostles? if they did shew one of their Miracles.

33. The signs which Christ said in Scripture, follow'd your pretended Reformers, or not? if not, then they were not true Believers; if they did, shew one Man they dispossessed, or



one sick that they restored to health.

34. You Reformers were famous for their virtuous lives, or not? if not, then they had not Sanctity; if they were, why did they break their Vows made to God, and teach men so to do.

35. The Catholick Roman Church, and no other stands firm, and intallible, as a Rock against all the tempests of Apostacy, Heresie, and Schism, which we prove thus.

36. The *Romans* had once the true Church, or not? if  
not,



not, then you deny the words of Scripture; Rom. i. i. *First I thank my Lord through Jesus Christ, that your Faith is spoken of throughout the whole World.* And again v. 7. *To all that be in Rome, beloved of God, called to be Saints, grace to you, and peace, &c.* if they had, they retain the same Faith still infallibly, or not? if they do, then we agree; if not, then they must have their fall, either by Apostacy, Heresie, or Schism, to the contrary.

37. The Ancient Apostolick Catholick Roman Church

fell by Apostacy, or not? if not, then she is free from Apostacy; if she did, what prudent man will say that she ever renounced the sweet Name of *Jesus*, which she ever hath in so great Veneration.

38. The Ancient Catholick Roman Church fell by Heresie or not? if not, then she is free from all Heresie; if she did, by what General Council was she ever condemned, which of the Fathers ever wrote against her, or by what Authority was she otherwise reproved?

39. The Ancient Catholick Ro-

Roman Church fell by Schism and by dividing her self from some other Church, or not? if not, then she is not guilty of Schism; if she did, whose company did she leave, from what body did she go forth, where was the true Church she forsook.

40. The true holy Apostolick Catholick Church, is Fallible, and can err, or not? if not, why do you falsely condemn her? if she be, how can that of Scripture be true, 1 Tim. 3. 15. *The House of God, which is the Church of the living God,*

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is

*is the pillar and firmament of Truth.*

41. The Church of God is Infallible in all her propofals and definitions of Faith, or not? if not, why fhould a man be esteemed a Heathen and a Publican for not hearing a false and erroneous Church, *Mat. 11 18.* if ſhe be, why do you deny Infallibility?

42. Chriſt being the Head of the Church, and the Holy Ghost the Soul of the Church, Guiding and Directing the Church in all Truth, ſhe can err, or not? if not, then ſhe is  
not

not fallible; if she can, then Jesus Christ and the Holy Ghost is her Directors into errors, *Job. 16. 13.*

43. Christ is a true Prophet, or not? if not, then you are Blasphemers; if he be, how then can the Gates of Hell prevail against the Church, seeing that he prophecy'd in *St. Mat 16. 18. the Gates of Hell shall not prevail against her.*

44. The Holy Ghost suggesteth all truth to the Church or not? if not, why do you deny that of *St. Jo. 14. 16. He shall teach you all things, and sug-*



*Suggest unto you all things  
whatsoever I shall say unto  
you: If he doth, then he'll sug-  
gest no errors, &c.*

45. Christ is a wise Man, or  
a Fool? if a wise, why did he  
build his House upon the sand,  
and make it subject to the infer-  
nal Tempests? If a Fool, then  
you are Blasphemers.

46. A Congregation of peo-  
ple in despising Christ, is guilty  
of Apostacy, or not? if not,  
then you deny the true defini-  
tion of Apostacy; if they be,  
how can you clear your selves  
of Apostacy in despising his  
Church,



Church, seeing it is said in Scripture, *Luke 10. 16. He that beareth you, beareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

47. Your Church is guilty of Heresie, or not? if she be, &c. if not, how doth the definition of Heresie agree with you, in adhering to so many private and singular Opinions and Errours of Faith, contrary to the general approv'd Doctrine of the Catholick Church.

48. Your Church is guilty  
of

of Schism, or not? if she be *Ec.* if not, how then doth the definition of Schism agree with you, in dividing your selves from the body of Faithful Christians, and in breaking communion with the Ancient Apostolick Catholick Roman Church.

49. That Church, to which the above-mentioned marks doth agree, (to wit) Apostacy, Heresie, and Schism, is a false Church, or not? if not, then you do not esteem Apostacy, Heresie, and Schism, to be marks of a false Church; if they

they be, then your Church is false, erroneous, & no Church, seeing they so aptly agree with you.

50. All that which the Ancient, Holy, Catholick, Roman Church, holds as Articles of Faith, is Pious, Good, and Lawful, which we prove thus out of Holy Writ, and by common Sense and Reason.

The

The POPE's  
SUPREMACY.

*Vindicated by the most solid  
Texts of Scripture.*

51. **T**HE Foundation of  
the Church of God  
next after Christ, was builded  
on St. Peter, or not? if not,  
why doth the Scriptures say,  
St. *Mat.* 16. 18. *Thou art  
Peter; and upon this Rock will  
I build my Church.* If it was,  
why

why do you deny *Peter's* Supremacy?

52. Christ bid prefer *Peter* before the other Apostles, or not? if not, why did he say to *Peter* onely, *Joh. 21. 16, 17, 18. Feed my Lambs, feed my Lambs, feed my Sheep?* if he did, why do you deny *Peter's* Supremacy.

53. The Apostles were of like Authority, or not? if not, why do you deny *Peter's* Supremacy? if they were, why have you Primates, Archbishops, Bishops, and no equal Authority as they had?



54. To whom the chief charge of feeding Christ's sheep was given; was chief of the Apostles, or not? if not, why was the chief charge given to him? if he was, why do you deny *Peter's* Supremacy, to whom the chief charge was committed.

Oral



Oral and Apostolical  
T R A D I T I O N.

*Vindicated by the most solid  
Texts of Scripture.*

55. **O**Ral and Apostolical Traditions without written Books, was the means of planting and conserving the Christian Religion, or not? if not, how did the Apostles propagate the Faith of Christ without written Books? if it  
D was

was, why do you deny Oral and Apostolical Tradition?

56. The number of the Canonical Books is mentioned in Scripture, or not? if not, how do you know the Canonical Books, but by Oral Tradition? if they be, in what Book, Chapter, or Verse doth it appear?

57. The Christians of the Primitive Age, on pain of damnation, held nothing for Faith; but what they received from Christ and his Apostles for such, or not? if not, why do you condemn that of Scripture *Gal. 1. 8. Although we, or an Angel*

*Angel from Heaven, preach to you besides that which we have preached to you, be he Anathema.* And again, *2 Thes. 15. Therefore Brethren stand ye fast, and hold ye the Traditions which ye have learned, whether by word or by our Epistle; if they did, why do you deny Tradition?*

58. Apostolical Tradition is the Rule by which we may infallibly be assured, both what Doctrine *Christ* and his Apostles taught, and what Books they wrote, or not? if not, how otherwise can we be assured?

if it be, Why do you deny  
Apostolical Tradition.

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*The Blessed*

E U G H A R I S T

*Vindicated to be the most Pre-  
cious Body and Blood of our  
Saviour, by the most solid  
Texts of Scripture.*

59. **T**hat natural Body  
and Blood which  
Christ offered for the remis-  
sion of Sins on the Cross, was  
the

the same that *Christ* gave to his Apostles at his last Supper, or not? If not, why do you deny that Scripture of St. *Luke* 22 19. *This is my Body which shall be given for you* And again, *Matth.* 26. 28. *This is my Blood of the New Testament, which shall be shed for many, for the Remission of Sins.* If it be, why do you deny the real presence in the Eucharist?

60 *Christ* gave his Body and Blood to his Apostles at his last Supper, or not? If not, then you make *Christ* a lyer,  
and



and the Scriptures false; If he did, why do you deny the real presence?

61. When *Christ* said, this is my Body, did he speak Metaphorically, or not? If not, why do you deny the real presence? If he did, prove the Metaphor out of Scripture.

62. The blessed Body of *Christ*, not being contained in the Bread, can be eaten, or not? If not, why do you maintain that you eat the Body that is not contained in the Bread? If it can, doth it not imply a great contradiction, seeing you hold



hold the Body is eaten in the Eucharist, and not eaten in the Eucharist.

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## L I T U R G I E

In an unknown Tongue,

*Vindicated by most solid Texts  
in Scripture.*

63. **T**Hat which the Apostles practised, is lawful for us to practise, or not? If not, then you accuse the Apostles of doing that which

which was not lawful, if it be, why do you deny the lawfulness of the Liturgy in an unknown Tongue, seeing the Apostles had their publick Liturgies in *Hebrew, Greek, Syriack, and Latin*, as is manifest in History.

64. Seeing God hath commanded nothing concerning the Language of the publick Liturgy, we ought to follow the Commands of the Church, or not? If not, why do you deny that of *St. Matth. 18. 18, If he will not hear the Church, let him be to thee as an*

*an Heathen and Publican; if it be, why then do you deny the Liturgy in an unknown Tongue, being the Church Commands the same.*

65. The Man that prays and gives Thanks in an unknown Tongue, doth well, or not? If not, why do you condemn that of Scripture, 1 Cor. 14. 17. *Thou indeed givest thanks well, but the other is not edified: If he doth, why do you condemn the Liturgy in an unknown Tongue.*

66. That which is praised in Scripture and proved to be  
plea-

pleasing to God, is lawful and expedient for us to practise, or not? If not, then the Scriptures contain unlawful and unnecessary things; if it be, why do you deny Liturgy in an unknown Tongue? seeing the Apostle says, 1 Cor. 14. *He that speaketh with Tongues speaketh not to Men but to God; And again, ver. 14. If I pray with Tongues my Spirit prayeth, but my Understanding is without fruit; And finally, Vers. 30. To speak with Tongues forbid ye not.*

*Sacra-*

*Sacramental*  
C O N F E S S I O N  
*AND*  
A B S O L U T I O N,

*Vindicated to be Pious, Good,  
and Lawful, by the most  
solid Texts of Scripture.*

67. **T**He Apostles being  
made Spiritual  
Judges by Christ our Lord,  
had



had power from him, to bind and loose from sin, or not? If not, why do you deny that of St. 18. 18. *Whatsoever ye shall bind on Earth, shall be bound also in Heaven, and whatsoever ye shall loose on Earth, shall be also loosed in Heaven*; if they had, why do you reject Absolution.

68. The Laity is obliged to disclose their faults to their Judges, or not? If not, how can they absolve them from what they know not? If they be, why then do you deny confession of Sins.

69. Christ

69. Christ in speaking these Words, (*Job 20.24. Whose Sins ye shall forgive, they are forgiven, and whose sins ye retain, they are retained*) spoke true, or false? If false, then you condemn the Author of Truth in Lyes; if true, why do you deny the Power of Absolution?

70. That which the Scripture commands is necessary, or no? If not, then the Scriptures command unnecessary things; if it be, why do you deny that of St. James 5. 16. *Confess your faults to one another.*

PUR-

## PURGATORY

*Vindicated by the most solid  
Texts of Scripture.*

71. **T** Here is a penal Prison or Place of temporal Punishment and Payment after this Life, or not? if not, why do you falsifie that of Scripture, *Zach 4. 11. Thou also in the Blood of Thy Testament, hast let forth thy Prisoners out of the Lake wherein there is no Water:*  
And

And again, Mal. 3. *He shall sit as purging Fire, and shall purge the Sons of Levi:* And again, 1 Cor. 3. 14, 15. *The Work of every Man shall be manifest, for the day of our Lord will declare it, because it will be revealed in Fire, and the work of every one of what sort it is, the Fire shall try; if any mans work abide he shall receive a reward, if any ones works burn, he shall suffer loss, but himself shall be saved, so as by Fire:* And finally, Matth 5 27. *Be at agreement with thy Adversa-*  
*ry*

*ry betimes, whiles thou art on the way with him, lest thy Adversary deliver thee to the Judge, and the Judge to the Goaler, and thou be cast into Prison, Amen. I say unto thee thou shalt not go out from thence till thou repay the last farthing. It there be, why do you deny Purgatory.*

72. Those Souls which our Blessed Saviour and his Apostles raised from death, they were in Heaven, or Hell, or not? If not, why then do you deny a third place? If they were, how could they return to mortality?



73. Christs descention was into the Hell of the Damned, or not? If not, then it was into the third place; if it was, then you Blaspheme.

74. When Christ preached to the Souls in Prison, 1 *Pet.* 3. 13. it was to the Damned, or not? If not, then it was to the Souls in Purgatory; If it was to the Damned, then you would have Christ to Preach in vain, seeing out of Hell there is no redemption.

E

*Mor-*

*Mortal and Venial*

S I N S

*Vindicated by most solid Texts  
of Scripture.*

74. **A**LL kind of sins  
robs the Soul of  
Justice, and makes her guilty  
of Damnation, or not? If not,  
then some sins are only Ve-  
nial; if they do, why then doth  
Christ make three different  
sorts of sin, of which the last  
only

only renders a man guilty of  
 Damnation, *Matth. 5. 23.*  
*Whoever shall be angry with*  
*his brother shall be in danger*  
*of judgment, whosoever shall*  
*say to his brother Racha shall*  
*be in danger of Council, and*  
*whoever shall say thou fool,*  
*shall be in danger of hell fire.*

76. All Sins are mortal and  
 sufficient to break Charity be-  
 twixt God and Man, or not?  
 If not, then there must be some  
 venial, and not sufficient to  
 break Charity betwixt, God  
 and Man; if they be, then  
 the Apostles themselves were

E 2

not

not in the Charity of God, seeing it is said in *St. Jam. 3. 2.*  
*We all offend in many things.*

77. All Idle Words are mortal Sins, or not? If not, then there must be some venial; if they be, how then can any hope for Salvation, seeing no man (morally speaking) can avoid idle Words.

78. All Sins are unto Death, or not? If not, then there are some venial; if there be, then you make Christ a Lyar: who said, *I have a Sin unto Death, and a Sin not unto Death, Job. 5. 16.*

*The*

*The Invocation*  
O F  
A N G E L S  
And  
S A I N T S,

*Vindicated by solid Texts  
of Scripture.*

79. **T**HE enjoyment of  
God, Angels, Saints,  
and the Glory of Heaven, rob  
men of their Knowledge, or  
not? If it doth, you make  
E 3 our



our Celestial Life to be far inferior to our Terrestrial, in matters of Knowledge; if not, why do you deny that Prophets now in Heaven can know things at a distance, as well as they did on Earth?

*1 Kings 4. 6. Klisens by the special Light of Grace only, saw what was done in the King of Syriah's privy Chamber: And again, 2 Kings 5. And what passed betwixt his servant Geezi and Naaman, when he was absent. St. Peter likewise knew the Sacrilegious Act of Ananias and Sapphira,*

*phira*, though acted privately betwixt themselves.

80. The damned Spirits of Hell, know more than the blessed Souls in the glory of the Father, or not? If not, why do you acknowledge the Devils to understand our most secret Thoughts and Prayers, and not the Saints and Angels also? If they do, then you attribute more Knowledge to them in Perdition, than to the Immaculate Saints in the Eternal Bliss?

81. The Angels of God have ever prayed for those on Earth,

Earth, or not? If not, why do you deny that of *Zach. 1. 12.* *The Angel of our Lord, answered and said, O Lord of Hosts, how long will thou not have mercy on Jerusalem, and the Cities of Juda? If they have, why do you not agree with us, that the Angels pray for us.*

82. It is Lawful to pray to the Angels, or not? If it be, then the invocation of Angels, is not vain; if not, why do you accuse *Jacob* of an Error, in invoking the Angel to bless his Children?  
*Gen.*

Gen. chap. 48. v. 16. And  
 again, Job chap. 5. v. 1. Call  
 therefore ( saith Elifas to  
 Job ) and turn thee to some  
 of the Saints, And again,  
 Hos. 12. 4 Jacob prevailed  
 against the Angel, and wept  
 and prayed to him.

The

*The Worshipping of*  
**A N G E L S**

*and holy*

**I M A G E S**

*Vindicated by the most solid  
Texts of Scripture.*

83. **W**Hen St. John in  
the *Apoc.* 22. 8.  
fell down to adore before the  
feet of the Angel, he knew it  
to be lawful, or not? If not,  
then you condemn the most  
wise



wife and excellent Prophet, Apostle, and Evangelist of gross Ignorance, and wilful Idolatry; if he did, why was it lawful to him, and not to us? And again, *Gen. 19. 1.* When *Lot* adored the Angels, with his Face bowed towards the Earth; he committed Idolatry, or not? If not, then the Worship of Angels is lawful; if he did, then you accuse him of more than the Scriptures doth?

84. All that which is recorded in holy writ to have been done by the known Saints  
of

of God, without Reproof, is lawful, or not? if not, why did the great Precursor of Christ St. *John the Baptist*, worship the very Latchets of our Saviours Shoes? and again, why did *Jacob* worship the top of *Joseph's Rod*? *Heb. 11. 21.* if it be why do you call the worship of Images Idolatry?

85. The Holy Veneration and worship of Images have prouided the Jews and Christians, or not? if not, how then was the Israelites healed of the biting of the Serpents in the  
the

the Desert: And again, how then did the primative Christians, receive special Benefit by venerating the shadow and Garments of *St. Peter* and *Paul*, *Acts* 5. 15. and 19. 11. if it did then, why not now also?

86. Is it lawful to bow the Knee to Images, or not? If not, why doth the Apostle say *At the Name of Jesus every Knee shall bow*, *Phil.* 2. 8. which Name is nothing but an Image of the hearing it it be, why do you reject the Veneration of Sacred Images.

The

*The Veneration of*

RELIQUES,

*Vindicated by the most solid  
Texts of Scripture.*

87. **T**Hat Honour and Veneration of the Reliques of Saints, which God himself hath approved by many famous Miracles, is good, or not? if not, why doth God set his seal of Miracles to confirm a Lye? if it be,  
why

why do you condemn the Veneration of Reliques ?

88. That Woman which was miraculously cured of her bloody Flux by only touching the hem of Christs Garment , was cured either for venerating the Reliques , or not ? if not , but by faith only ; why was not she cured at a distance without touching the Garment , *Matth. 19. 21, 22.* If she was , why do you slight the veneration of Sacred Reliques.

89. The Verrue of casting out Devils , and curing the Dis-



Diseased, consisted in the Napkins and Handkerchiefs, that had but touched the Body of *St. Paul*, *Acts* 29. 12. or not? if not, why did they not cure them without touching the Apostles, if it did, why do you deny the veneration of Reliques?

90 The Bones of Dead Saints have restored Men to Life, or not? if not, why do you deny the Miracle of *Eleseus's* Bones, *Kings* 4. 14, 21, if they did, then the Reliques and Bones of Saints are worthy of veneration.

FREE.

F R E E - W I L L,

*Vindicated by the most solid  
Texts of Scripture.*

91. **G**Od left man to his own free-will, or not? if not, why do you falsifie the Scripture, *Eccles. 15* God from the beginning made Man, and left him in the hand of his own Council, if he did, why do you deny Free-will.

92. The choice of good and  
F evil

evil is left in Mans Free-will ,  
 or not ? if not, why do you  
 deny that of *Joshua 24.* choice  
*is given you, choose this day*  
*that which pleaseth you ;* and  
 and again, *Acts 7. 15.* *You*  
*alwayes resist the Holy Ghost :*  
 And again, *John 1. 12.* *But*  
*as many as received him,*  
*( Christ ) he gave them power*  
*to be made the Sons of God.* If  
 it be, why do you deny Free-  
 will ?

93. Man hath power to keep  
 his Virgin, or not ? If not,  
 why doth the Scriptures say, *1*  
*Cor. 7. 37.* *He that hath de-*  
*ter-*

*terminated in his heart, not having necessity, but having power of his own will to keep his Virgin, doth well. If he hath, why do you deny Free-will?*

94. All that God commands is in Mans Free-power, or not? if not, why do you condemn God with Tyranny, in commanding that which is not in Mans free power to do? as if I should threaten my Servant with a horrible Death, for not bringing me the Man of the Moon; if it be, why do you deny Free-will.

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Faith without Works,

*Vindicated to be of no effect, by  
the most solid Texts of  
Holy Writ.*

96. **F**Aith working by Charity justifies, or not? if not, why do you condemn that of Gal. 5. 6. *For in Christ Jesus, neither Circumcision availeth nought, nor prepuce, but Faith working by Charity: If it doth, then your justifying Faith flies without Wings.*

97. A



97. A man saying, Lord, Lord, may be saved, or not? if not, then where is your justifying Faith? If he may, once more you confound the Scriptures, *Mat. 7. 21. Not every one that says, Lord, Lord, but he that doth the will of my Father, shall enter into the Kingdom of Heaven.*

98. You hope to be saved by believing in God only without Works, or not? if not, then your justifying Faith is vain? if you do, why, but the damn'd Spirits may expect Salvation, seeing they believe in God, and tremble also. The

The Merit of Works,

*Vindicated by the most solid  
Texts of Scripture.*

99. **E**Very man will be rewarded at the last day according to his Works, or not? if not, then you accuse God of Injustice, in not rendering to each man according to his Works? If he will, why but good Works will be meritorious, and receive a good reward?

100. Christ encouraged his Apostles to suffer Afflictions patiently in expectation of a Reward, or not? if not, why did he say in St. *Mat*, 15. 12. *Blessed are ye when they shall revile and persecute you, for my sake, rejoyce and be glad, for very great is your Reward in Heaven.* If he did, why was not their Persecutions meritorious, and consequently our good Works?

101. That Crown of Justice which *Paul* said was laid up for himself, was the Reward of his good Fight, or no? if not,

why do you deny that of 2 Tim. 4. 7, 8. *I have fought a good fight, there is a Crown of Justice laid up for me, which our Lord will render to me at that day a just Judge, &c.* If it was, how can you deny the merit of good Works?

102. A Cup of cold water given in the Name of a Disciple, it's meritorious, or not? if not, why is it said in St. Mat. 10. 48. *Whosoever shall give to one of these little ones, a cup of cold water only, in the Name of a Disciple, Amen: I say unto you, he shall not lose his reward.*

ward. If it be, why do you arrogantly deny the merit of good Works?

---

Holy and Religious Vows,

*Vindicated by the most solid  
Texts of Scripture*

103. **T**HE Vows which are taught us in the holy Scripture are lawful, or not? if not, why do you condemn *Isai. 19. 21. They shall vow Vows unto our Lord and pay them. And Psal. 75. 2. Vow*



*Vow ye and render ye to the Lord your God: And again Psal. David vowed a Vow to the God of Jacob. Here David vowed lawfully, or not? if not, then ye convince the Prophet of the most High in a wilful error; if he did, why was a Vow lawful to him and not us?*

104. The greatest perfection of a Christian Life consists in Evangelical Poverty, or not? if not, why did our Saviour in *St. Mat. 19. 21. Say unto the Young man, if thou wilt be perfect; go and sell all that thou hast*

*hast and give to the poor, and follow me, and thou shalt have treasure in Heaven.* If it be, why do you reject the Vow of poverty as a humane Invention?

105. It was a Virtue in Eunuchs, who gelded themselves for the Kingdom of Heaven, or not? if not, you condemn that of St. *Mat. 19. 12. There be Eunuchs who have gelded themselves for the Kingdom of Heaven:* Which pious Action, our Saviour himself did not reprove. We yet insist, he who resolves in his heart to  
keep

keep his Virgin, do  
not? if not, you de  
the 1 Cor. 7. *He th*  
*solved in his heart, &*  
*his Virgin, doth wel*  
he doth, why do you  
the holy Vow of Ch

106. We ought to  
Prelates and Superi  
if not, then you d  
Heb. 13. 17. *Obey you*  
*and be subject to th*  
ought, why do you  
Vow of Obedience  
fiction? And again  
51. Our Saviour in  
to the blessed Virgi

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If it be,  
t the Vow of  
mane Inven-  
Virtue in Eu-  
ed themselves  
of Heaven, or  
condemn that  
There be  
have gelded  
the Kingdom of  
h pious Acti-  
himself did not  
t insist, he  
his heart to  
keep

keep his Virgin, doth well, or not? if not, you deny that in the 1 Cor. 7. *He that hath resolved in his heart, &c. to keep his Virgin, doth well.* And if he doth, why do you condemn the holy Vow of Chastity?

106. We ought to obey our Prelates and Superiors, or not? if not, then you deny that of Heb. 13. 17. *Obey your prelates, and be subject to them:* If we ought, why do you reject the Vow of Obedience as a Popish fiction? And again in Luk. 2. 51. Our Saviour in Obedience to the blessed Virgin and St. Joseph,



*seph*, gave us an example of obedience, or not? If not, why did he subject himself unto them by a meer voluntary subjection? if he did, then the Vow of Obedience is evident to be a Pious Action, by the Example of Christ himself?

*The*

*The possibility of keeping the*  
**COMMANDMENTS.**

*Vindicated by most solid Texts  
of Holy Scripture.*

107. **A** Man being afflicted by the special Grace of God, can keep the Commandments of God, or not? if not, why do you make God a Tyrant, in commanding us that which he himself cannot enable us to perform? if he can, why do you deny the  
the

the possibility of keeping the Commandments.

108. It is imposible with man to keep the Commandments, or not? If not, why did *John* say, he who saith he knoweth God and keepeth not his Commandments is a Lyar, and the Truth is not in him; if it be, why do you falsly accuse God of commanding impossibilities; we insist further, hearers of the Law only are justify'd, or not? If not, then the fulfilling of the Law is necessary to our Justification; if they be, then you falsifie that  
of

of Rom. 2. 13. *Not hearers of the Law are just with God, but doers of the Law are justified,*

109. God accordnig to his promise enabled Men by his Holy Spirit, to keep his commandments, or not? If not, why do you deny that promise made in Ezek. 36. 27. *I will put my Spirit in the middle of you, and I will make that you walk in my precepts, and keep my Judgments, and do them.* Again. Ezek. 37. 24. *They shall be my People, &c. They shall walk in my Judgments, and*

*and keep my Commandments*  
 If he dld why do you deny in  
 Man the Possibility of keeping  
 the Commandments ?

LI O It is evident in Holy  
 writ, that some keep the Com-  
 mandments, *de facto* , or not?  
 if not , why do you belye that  
 of St. i. 6, *Zacharia* and *Eliz-*  
*abeth* were both just before  
 God , walking in all the Com-  
 mandments, *Justifications.*  
*without blame:* If it be , why  
 do you deny possibility of  
 keeping the Commandments?

G

The



*The*  
**INSTITUTION**  
*of the seven*  
**SACRAMENTS**  
*in Christ's Church,*

*Vindicated by the most solid  
Texts of holy Scripture.*

III. **C**Hrist for the Sanctification of Mankind, instituted seven Visible Signs of invisible Graces, or  
not?

not? if he did, then there is seven Sacraments; if not, then let our learned Adversaries satisfy us to the following Propositions. *viz. Baptism is a Sacrament, or not? if it be, then we agree; if not, why then hath it the Visible Signes (to wit) the words and water of an Invisible Grace according to St. John. 3. 5. Unless a Man be born of the Water and Spirit, he cannot enter into the Kingdom of God. And again, Gal. 3. 27. As many of you as are baptized in Christ have put on Christ.*

112. *Confirmation* is a Sacrament, or not? if it be, then we agree; if not, why hath it the visible sign (to wit) the Oyl and Balm of an invisible Grace? according to the *Acts* 19. 5, 6. *Hearing these things they, &c. and when Paul had imposed his hands upon them, the holy Ghost came upon them:* Again, *Acts* 8. 14, 15, 16. *St. Peter and St. John did impose their hands upon them, and they received the Holy Ghost.*

113. The *Eucharist* is a Sacrament, or not? if it be, the Controversie is ended; if not, why

why hath it the visible signs,  
 (to wit) the accidents of Bread  
 and Wine, of an invisible grace,  
 according to that of *Mat. 26.*  
*27. This is my Blood of the new*  
*Testament, which shall be shed*  
*for many, to the Remission of*  
*Sins.* And *St. John 6. 52 Un-*  
*less ye eat the Flesh of the Son*  
*of Man, and drink his Blood,*  
*ye have no life in you.*

¶ 14 *Penance* is a Sacrament,  
 or not? if it be, then we agree;  
 if not, why hath it the visible  
 sign (to wit) the Penitents  
 Confession, and the Priests  
 Absolution of an invisible

Grace, which is the Remission of sins according to St. *Joh. 20. 23.* *Whose sins ye shall retain, they are retained; and whose sins you shall forgive, they are forgiven.*

115. *Extream Unction* is a Sacrament, or not? if it be, then there are more than two Sacraments; if not, why then hath it the visible sign (to wit) the Priests Prayer, and the anointing with Oyl of an invisible Grace; whereof *S. James* speaks in the 5. 13, 14, 15. *Is any man sick among you, let him bring in the Priests of the Church,*



Church; and let them pray over him, anointing him with Oyl in the Name of our Lord, and the Prayer of Faith shall save the sick man, and our Lord will lift him up; and if he be in sins, his sins shall be forgiven him.

II 6. Holy Order is a Sacrament, or not? if it be, then it is no vacuant Ceremony; if not, why then hath it the visible sign (to wit) the words of the Bishop, and the things given to him that it ordain'd; of an invisible Grace according to 1 Tim. 4. 14. Neglect

*not the Grace which is in the very prophecy with the imposition of the hands of the Priesthood.*

II 7. *Matrimony* is a Sacramen, or not? if not, then it is not a naked Ceremony of the Popish Church; if not, why then hath it a visible sign, (to wit) the mutual consent of both parties of an invisible Grace, and supernatural Conjunction made by Almighty God, *St. Matth. 19. 6. That therefore which God hath joy-  
ned, let not man separate.* And again, *Ephes. 5. 31, 32. There shall*

*shall be two in one Flesh, this is a great Sacrament, but I say in Christ and the Church.*

118. A visible sign of an invisible Grace, divinely instituted by Christ, is the true definition of a Sacrament, or not? if not, then you deny the definition which your selves attributes to a Sacrament: if it be, how can you deny the above-mentioned seven visible signs of invisible Graces, divinely instituted by Christ to be Sacraments.

119. *Baptism* and the *Lord's Supper* is more evidently

dently said in Scripture than any of the other, to be Sacraments, or not? if not, why then do you hold those two only, and none of the other five, to be Sacraments? if they be, then shew us in what Book, Chapter, or Verse, is *Baptism* and the *Lord's Supper* said to be Sacraments, and none of the other five which you so obstinately deny.

THE



T H E  
A P P E N D I X :

120. **T**hat the Sectaries  
of our Times, have  
no lawful or continu'd Succes-  
sion, which we prove thus :

Your Church hath it's Suc-  
cession from the undernamed  
Sects, or not? if not, then you  
cannot have your Succession  
from any other visible in the  
world,



world, since *Gregory* the great; about whose Time you hold the *Romish* Church fell from her Purity; if she hath, why do you not profess the same Articles with the undernamed Sects viz. with the *Waldenses*, that Lay-men and Women may Consecrate and Preach, that Clergymen ought to have no Possessions or Properties; and that Oaths was unlawful in all cases, &c. which absurdities were condemned by the third *Lateran* Council, in the twelfth Century; with Abbot *Joachim*, who denied the Father,

ther,

ther, Son, and Holy Ghost, to be one highest Thing, Essence, or Nature, though three distinct Person, *Can. 3.* which Heresie was condemned by the fourth *Lateran* Council, in the thirteenth Century; with *Bergardes* and *Beguines*, who had Carnal Lust to be done out of Temptation to be no Sin, &c. which absurdity was condemned by the Council of *Vienna*; in the fourteenth Century with *John Husse*, *Jo. Wicklif*, *Hierome of Prague*; that all Priests and Magistrates fell from their dignity

nity by any Mortal Sin, and ought no longer to be obeyed; that God must obey the Devil, and that temporal Lords might take away Church Livings at their pleasure, &c. which absurdities, were totally condemned by the Council of *Constance*, in the fifteenth Century; your Church had her Succession from the above mentioned Sects, or not? if you have, then you must maintain the same, most ridiculous Tenets, with the above-mentioned Sectaries; if not, then you must have no Succession,

sion, unless it be from the Ancient *ROMAN* Catholick Church (to the contrary? )

121. *Luther* and *Calvin*, had their Mission from the *Roman* Church, or not? if not, then they had no Mission, if they had, the *Roman* Church had the Spirit of God, when she gave them their mission, or not? if not, how could she give them lawful Mission, not having the Spirit of God? if she had, how could she fall into Errors, and why did they depart from the Spirit of God? We insist further, they had  
their

their Mission from God, or not? if not, then it was from the Devil; if they had, why did they not confirm their Doctrine with Miracles? as God did the unwritten Law, *Moses* the written Law, and Christ Jesus the new Law.

122. *Luther* and *Calvin's* Doctrine, was manifested to be true by Miracles, or not? if it was, by what Miracles did they ever confirm that which they preached? if not, then seeing you cannot alledge any Texts of sacred Writ to vindicate their Tenets, you must



much of necessity run to  
your private spirit for a  
refuge, (to the contrary)

123. The Apostles had the  
private spirit, or not? if  
not, then it is not apostoli-  
cal, but rather Diabolical;  
if they had, why then did  
they call a Council, Acts 15<sup>th</sup>

124. Your private spirit  
is of God, or not? if not,  
then it is of the Devil; if  
it be of God, why then are  
there so many disagreeing  
sects among you?

125. A man conversant with  
your private spirit, can

interpret Scriptures, or not,  
 if not, why then do rude me-  
 chanicks, the meanest of  
 Peasants, and infine, all the  
 Plebeian sort presume to in-  
 terpret the most difficult  
 parts of Holy Scripture, and  
 distinguish the Canonical  
 Books from Apoc. If they can,  
 what need have you of  
 Preachers, or Teachers, seeing  
 no man will believe  
 any thing, but what his  
 private Spirit suggests  
 unto him.

(101)

## A Caution to our learned Adversaries

He who will Answer this, let  
him not follow the Accusers  
practice, of flying from the  
points controverted, to trans-  
fers & Calumnies, forged by  
those who never could learn  
to speak or write Truth; for  
if he doth, we faithfully pro-  
mise by the Grace of God to  
paint and also to rip up all  
the sores of Protestantism; not  
by imitating any Enimies, or  
rather devilish Falsities, as  
they abuse against us, but  
even from Protestant ap-  
proved

Approved Historiographers  
and from the present times,  
which all the impartial  
and clear-sighted Eyes are  
~~our~~ witnesses of.

We of the S. of I. in Decree  
once to the Command of our  
Superiors, have perused this  
Book; and finding nothing  
in it contradicting the Cath-  
olick Faith, are in hopes  
that it may be the Instrum-  
ent of great Good.

Finis.

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